

x 796 maize;<sup>26</sup> with coyote heads made of a paste of  
301 amaranth seeds; with S-shaped *avallay* and thick  
rolls<sup>27</sup> covered with a paste of amaranth seeds and  
with toasted maize on top; and red amaranth, which  
was really red feathers, and maize stalks with ears  
of green or tender maize.

x 796 After midday, the priests rested. Thereupon the  
535 Tenochca and the Tlatelulca came together, two  
rows of Tenochca and two rows of Tlatelulca facing  
each other. All danced very slowly; the dance pro-  
ceeded in harmony. Then all emerged, coming out  
of the palace gate, and all arranged themselves. Moc-  
tezuma came forth with them; he came out dancing.  
At his right and left came two great princes, Neçau-  
pilli of Texcoco and Totoquiaztili, ruler of the Te-  
paneca. Great solemnity reigned as all danced.

And when it was already dark, when it was already  
night, all dispersed. Then began the singing and  
dancing [with interlocked hands];<sup>28</sup> there danced  
[701] the novice warriors, the chief warriors—those who  
had captured four captives or more, as well as those  
who had taken one or two. And these were named  
also young leaders. And also the princes danced. And  
likewise women danced with them—those known as  
mothers, but only if they wished; they were not  
• [548] forced. And also immodest women, harlots.

And then all departed, when midnight was nigh,  
when trumpets had been blown. For twenty days it  
continued in this manner, until the Feast of Toçca-  
tonilli arrived.

cuilacacalli, temmijilli, çan no tzoalli ie quipepe-  
chooia, quimotocchooia panj: yoa cauhchichilli,  
çan tlapaliojil catca, yoa cintopilli, elio, anoço  
siloio.

Yn omotacalo tonatilh, moceuja in tlamacaque,  
nijman ie ie monapanuja, montlamanuja, in tenucha  
in tlatulca, vmpanti in tenucha, no vmpanti in ta-  
tululca, mixnametij, cenca çan yujian, yn netotilo,  
cenca vel coocamantilh in netotiliztli: nijman oalquij-  
zoa itecpa quijaoac, oalnemanalo, oalteuja in mote-  
cuçona, oalmjtotitilh, quitzacacutuitac, qujoaltz-  
cautitij, vmentin vucetint tlatoque Neçauapilli  
tetzcucio, - totoqujoaztli, tepanecapan tlatoanj: vel  
maniztli ocooc in nehotiloia.

Auh ie tlapoioa, ie tlaxcuercetziuj in necacaalo,  
nijman ie pena, in cujoanolo, mjtotiaia in telpuchte-  
qujoasque, teachcaoa, in nauj cactinemj, yn anoc or  
quezqujni ymalhoan: yul in ce, vme, cactinemj.  
Auh no motocaoiaia hy, telpuchiaque: no yoa in  
tlatoque mitotia. Auh no tehoan in cioa mjtotia: mjtota  
tenanan, çan illo tlama, amo requijultioia: auh çan  
no ichoatin yn aujanijme, in maaujlia.

Auh ique necacaioia, in ie hiciuhtilh, ioalnepantla  
tlatlapitzalizpa: cempoalilhujtl, yn iuh tlamanca, yn  
juh tlamanja: vmpa onaci yn ipan toçcorontli.

26. Cf. Paso y Troncoso, op. cit., p. 109: "... se dice, los manojos de manojos de maíz que se guardaban para esta fiesta colgándose por  
marco dentro del arco de las casas."

27. Jon Anderson and Dibble (op. cit., p. 14). Possibly these resembled the winged figure in Pl. 12.

28. Cf. Angel María Garduño R.: *Libro del ceremonial* (Orizaba, Mexico: s. p., 1940), pp. 80, 219. Sahagún, in the corresponding Spanish text,  
says: "para tratarlos de los manojos, para darselos como colgándose."

his vessels. Because verily there was much hunger; when dried maize was costly, then there was much want, [and] it was hard to gain a livelihood; [and] many then were our dead.

And until the time that the Feast Day of the Lords came, upon every day there was song. When singing and dancing began, [it was] toward evening, when only little sun shone. Thereupon fire was laid in the braziers; flame was put upon the braziers.

And the braziers were arranged and ordered in six rows, and in each row were ten [braziers] and [each] brazier was two fathoms thick; and each was as tall as one's hip.<sup>6</sup>

And thereupon all went forth from the house of song, coming singing and dancing. Between [pairs of men] came the women. Light women, harlots, chosen—picked out, set apart.

And they went together, they went taking by the hands the honored ones—the young chieftains, the leaders of the young men, and those with thorn hair, the Otomí, and the noblemen [not warriors. These last] were not arranged in order; of their own free will they placed themselves near the others.

And richly were the women arrayed and bedight; all good were the skirts and shirts which they had put on. Of their skirts, some had [designs of] hearts, some were [embroidered] with a mat design like birds' gizzards, some were ornamented like coverlets, some had spiral or leaf [designs], some were of plain, fine weave. All had borders and fringes; all [the women] wore skirts with borders.

And of their skirts, some had brown [streamers] hanging, some had smoke symbols, some had black [streamers] hanging, some had house designs, some had fish [patterns], some were of plain, fine weave. And the neck [openings] were all large, and their borders were also deep and wide.

And when they danced, they unbound their hair; their hair covered them like a cloak. But they brought behind of their hair across their foreheads.

And they were not decked with feathers; neither were their faces adorned with paint.

And thus were bedecked the chieftains: their array consisted of the cloak of netting. And the brave warriors, they who had straw lip plugs, they had white net cloaks with shells set in fish patterns. [These] were called their vermilion net cloaks.

cenca maianaloia, in jquac cenca tlaçotia in tlaolli, cenca onci mihioviaia, mociavia: cenca vncí tomiquian catca. [796] [726]

Auh in jquichica oalaci tecujlhujd, izquihujd cuicoia: im penaia cujoanaliztli, cenca ça achiton tonatiuh, cenca ça pepetzcatia in tonatiuh: njman ie ie tletozo tlaviltre, ipan in tlaviltre motlatlalia tletl.

Auh in tlaviltre viuipantoca, tetezpantoca, chiquacpantoca: auh in cempantli, matlatlatel, actimanca: auh ynje totomaoc catca tlauijteli, hoontlacujlanasoteli: auh ynje quaquauhric catca, cecen quapanitli: [372]

auh in ie ihubqi, mec oalquicoa, in cujacali, cujcatijtze, mjtociujtze, intatzalan actiujtze in cioa: ichoantin in masujltia, yn aujenime: ichoantin in tlazonanti, in tlapepenti, in tlacenzujtli: [545]

auh yn qujnnanamicia, yn inmattech qujmantiuj, çan ichoantin in masujtilonj in teachcaoa, yoan in telpochtequjoaque, yoan in quaquachicti, yn otomj, yoan in pipilti: amo tehoan motecpana, çan jllotlana, incipa onmoqueza tetlan. [302] [565]

Auh in cioa uel mocencaoz, vel moietechichioa, much qualli in conmaquja, yn jncue, yn jvipil: yn incue cequj iollo, cequj totolitipelaio, cequj cacamolihubqi, cequj ilacatzuhubqi, anoço tlacallotl: cequj çan petztic, muchi tene, muchi tlatenio, muchi cuetenio. [796] [272]

Auh yn invipil, cequj quappachpipilcac, cequj pocuipilli, cequj pocujpilli, cequj iapalpipilcac, cequj cacallo, cequj mjnjchcho, cequj çan petztic. Auh yn jtonquj much uenei: yoan yn iten cenca no papatlaoac, papatlactic.

Auh yn iquac mjtocia, qujtoema yn jntzon, çan intzon quiquequentinemi: auh yn jntzon ipiloaz, ymizquac qujoalteca. [302]

Auh amo mopotonja, amono mokaos.

Auh yníc muchichiotia in teachcaoa, yn innechichioal catca, ichoantl in cuechindl: auh in tiacaaan, in teçacaaoque, ymiztaccuechin cilin yníc mjnjchcho, motociaotia innohpalcuerhin. [622] [301] [301] [701]

6. Cf. corresponding Spanish text. Literally, *desentramados* may be rendered "two can take [a] in their embrace." For more questions, Sahagún has "no creáis."

K 796 space], once more they circled back and returned  
[535] [whence they had started].

[512] And when it all ceased, already it was late at night,  
already time for all to sleep, as when one noddeth;  
today [that would be] at about the ninth hour.

[531] And when all had stopped, when the ground drum  
was undone, then all dispersed, all went, all betook  
themselves to their homes. The great noblemen,  
[373] when it was done, were accompanied by torches;  
they went lighted by torches, carried for them, to  
their homes.

And the women who had danced then were assembled, after there had been the song and dance, and they led them off. Even so was done with the leaders of the youths. They gathered [the women] together, grouped them, rounded them up, placed them together, assembled them, hunted them out,—lest they might go off somewhere, lest someone might accompany them, lest some debauched youth might go with [one of them].

[565] None the less, the noblemen addressed the matrons, that they might go and release some [of the women] or go and leave [one]. Not of their free will did [the women] go elsewhere; it was done on persuasion.

[431] And when they released them, [the girls] were given presents. Gifts were given, and food was given. And likewise, favors were offered the leaders of the women, the matrons. They kept for themselves and carried that which they saved to their homes.

x 796 And the young warriors, the young warriors who  
836 had distinguished themselves, who were worthy of  
684 honors, made their plea for the women only in secret, not before others; perchance in his home [such an one] awaited her, perchance elsewhere he called her. Just so, they ate privily.

● [548] And this woman came forth only at night and spent only the night [with him]; she departed when it was well into the night.

And if one was noted living in concubinage, thus he aroused anger; thus he gave offense. For this all assembled and held council there in the song-house.

Here, before everyone, they punished him. Because of [his crime] they cut off his warrior's hair dress; they took from him all his belongings—his adornment, his lip plug. Thereafter, they beat him sorely with a pine stick, verily causing him to swoon; they singed his head with fire; smoke rose, and blisters formed on his body.

[831] And when they had indeed caused him to swoon, then they cast him forth.

vmpa tlanot, oc cepa motmalacchoa, in cujtlanuj, oalmocuepa.

Auh in necacaloa, ie tlaquaahioia, ie netetequipan: yn iuh mixtlaxila sacan ago, ie chicanauj ora.

Auh in ie inquich, yn onecacacalot, yn ompet vetel, moec cecemmanoa, viujloa, yn ixquichin viuj yn inchachan: in veuei pipilti, onca cacalo, tlavilpan, tlauihilotiuj, quijntlatlaujitiuj yn inchan.

Auh yn cioa yn otenaouque, njman moentlalia, in ie oncujoianolot, in quijacana, yn iuhq' yn tiachcaon muchioa, qujnnechicoa, qujnecpichoa, qujmololoa, qujncenquixtia, qujcentecpichoa, vel qujixpepena, yn ma aca canapa ia, yn ma aca motenajcalt, in ma aca telpuchtlaueililot qujuja:

tel in pipilti, qujmonilhujia in cioa tlaicanque, ynic cequjntin qujncacatiuj, tecacatiuj: amo can moioiaia yn canapa via, tetecopa muchioia.

Auh yn ontecacaaia, vmpa motlauhtiaia, vmpa tlauihiloia, yoa vmpa tlamacoia: auh no tlauihiloia, in cioatachcaon, in cioateicanque, motlacauja, motlatlacauja, quijquij yn inchachan innetlacauj.

Auh in teachcaon, intrachcauh, tlaicatia, in mauihtililoni, can ichtaca in qujnnacaaia cioa, amo teixpan, ago ichan in qujchierihui, anoo canapa in qujnnacaaia: can iuhquij, yn ichtacaquaaia.

Auh in cioatl, can oalioalquija, can moioalpoloa, oc ueca ioan in quija:

auh inla aca imox, in momecatitinemj, ie tlaqualaiaia, ie tlaioitlacaaia, ica necentlalilo, yca nenomotzalo, in vncan cujcaali:

vncan teixpan qujtlacacujitia, ie qujtzotzocoltequij, muchi qujcujiia in ixquich ytlatquij, yn inechichioal, yn itempilel: catapan qujujuitequij, ocoquasubtica, vel qujhuicocaaia, qujquasdechichinoia, tlelecalessa, haaquaalaca, yn inaaia.

Auh yn ouelquijhijocanaltique, yca oalmiauij:

<sup>x</sup>796 and long rows of all the varied flowers, the most beautiful flowers, the throned ones.

778 Then flowers were offered to all the rest of the gods, to the images of the gods, [or] devils. They were adorned with flowers; they were girt with [garlands of] them; flowers were placed upon their heads, there in the temples.

Thereupon all together, in all the houses, the homes of the majordomos, the homes of the great noblemen, and the houses of the youths, they laid flowers out [before the idols]. And they spread them out in the homes of each and all.

<sup>x</sup>796 And afterwards, when each had been ornamented, then there were feasting and drinking. Everywhere, everyone ate; all were in a festive mood.

535 And when midday came, then all sang and danced—verily, they drew up all the youths; the masters and the leaders of the young men, the seasoned warriors, the fearless warriors, the Otomí.<sup>6</sup> Here in the god's courtyard there was dancing—in the courtyard of [the Temple of] Uitzilpochtli.

[701] And those who led [the dance] were the fearless warriors, the great warriors, each of whom was considered [equal to] a battle squadron, who were not laggards in war; who turned [the enemy] back, [whose exploits] wheeled them hence.

● [548] Also the women danced—not the daughters [of onlookers, but] courtesans, harlots—who went between [pairs of the men], they were [all] stretched in a row, taken by the hand or grasped about the waist. They moved all in line they went winding to and fro, nowhere breaking the line, at no time losing hands. They went in orderly procession.

[533] And the singers, who sang for them, who beat drums for them, who beat the ground drums, were quite apart [from the dancers]—to one side; they were upon a [counterfeit] house, upon the round altar [or pyramid].<sup>6</sup> And the altar was completely round, round like a shield, like a millstone. And here, upon this, stood [the musicians].

[778] And thus they danced: they did not leap, nor make great movements; they did not make dance gestures; they did not move throwing themselves about, nor dance making arm-movements, nor go bending their

nepapan sochil, in tlacochichil, in mancoj, in tlamachi:

niman ie ic tenechimaco, cervetzi in ixquichin tem, yn imixitlaxan tem, tlacacaculo, tenechitilo, tenechapano, tenechachitilo, in vican in teneapan:

niman ie ic cervetzi in noeijn calpan, in calpaque inchan, in venci pipili inchan: yon in tenechuchali, quicentacutiman, quicentacutimomana in tenechan.

Auh in ie inhuqj yn otecentacaclic mec tlacapauc, haultico: noeijn tlacapauc, yilluhtlanacho.

Auh yn oacic nepaneta tonatiah mec cajcoimolo, vel ixquich quicentacoa, in telpucheli, in tenechan, in telpachiaque, in tequijaque, in quacachictis, in otomj: vican in netotilo in teminako, yn inleko Vitzilpochtli.

Auh in teicana, ichoantin in quacachicti, in venci ticaol yn inhuqj ocentecuti momatia, yn amo micanjilia inco, in teneapan, in temalacachoni.

No ichoantin in cica mjetiaia, amo ichoan in tenechuchao, ichoantin in mahauhtiani, yn ariapue intzaxalan manuij, inmatiech maantiuj, mocuhtlanaco, can cempanti, can cempanticiuj, mocucutiuj, scan cotonj, scan momacane vipantiuj.

Auh in cuicanjme, in quicucujatia, in quicelatozonjlia, quimuecetzotzonjlia, can nonqua, can chica, caltech in manj, emomontiech: auh in momontli, can iacohic, tenechachic, malacachic, yn jech, yn iclan manj.

Auh ynic mjetia, amo chocholos, amono onclayia, amo onclayiahtuij, amo motlatzuij, amo

[701] 1. Here and elsewhere, the following expressions are offered: quicentachil—hundred warriors; tenechil—great; tlacachil—master of the youths; tenechil—order of the youths; tenechil—leader of the youths; tenechil or tenechil—cavalry. To a degree, such distinctions are, perhaps, arbitrary. The suggested expressions, however, are based upon the following passages from Sahagún (Baldwin ed.): Vol. I, p. 202, and Vol. II, pp. 137, 167 (quicentachil, tenechil); Vol. I, pp. 131, 168, 182, 195, 215, 269, 291, and Vol. II, p. 162 (tenechil); Vol. I, pp. 168, 294, and Vol. II, pp. 340, 319 (tenechil); Vol. I, p. 291 (tenechil); Vol. II, p. 321 (tenechil). See also Clark, op. cit., Vol. I, p. 94, on otomj and quicentachil; pp. 89, 116, on tenechil; tenechil; Vol. II, pp. 70, 95, 96, 136 on tenechil or tenechil; Gentry (Liber del soldado, p. 267) on tenechil; Sahagún, op. cit., p. 139 (tenechil); p. 140 (tenechil); pp. 144, 178 (tenechil).

6. Cf. Sahagún, op. cit., p. 138.

they placed them to one side. They strewed them in the water, and none, verily, might taste the husks. Because of this, care was therefore taken that none should be scorched, burned, or dropped into the fire.

And only during one day were they eaten. By night they were done; all finished. They left nothing for the next day.

And when it grew dark, the old men and the old women drank, alone. It was said: "They refresh themselves."

And after this they set up the image of the fire [god], Ixcóauhtli, Xiuhtecuhtli, Tlalxicentica, Coacaltzin, Nauhyouene. They gave him figure and substance of a dough of amaranth seed. These things they whose office it was, did—the men of the tribal temple, known as the Tzomamulca<sup>2</sup>—who especially worshipped [fire] as a god.

And when the twentieth day came, it was said: "Tlacalli hath ended." They who provided ceremonially bathed victims then published and made it known to others [that they had secured sacrificial victims, each] setting forth in public his ceremonially bathed one, a slave whom he had bought, made [to be] the likeness of Ixcóauhtli; the owner then adorned him, causing to be placed upon him all the array of Ixcóauhtli. Thus it was said: "The bathers [of the victim] gathereth [his wealth]."

And for this reason did one say "the bathers [of a victim]": he continually bathed his victim with hot water all the time until he went to his death; all the time he caused him to know that death would be his lot at an appointed time; that he would die in the count of Tlacaxipeualtli.

And before he died, he favored him greatly. The bather was careful of [the victim]; he enriched him [with gifts]; he restored all to him. All the food which he offered him was good.

And a harlot was provided as his guardian. Constantly she amused him; she caressed him; she made him laugh and be merry. Taking him about the neck, she rejoiced, she embraced him. She caught his lice [for him]; she combed his hair and arranged his hairdress. She made him forget his sorrows. And when the time came for the bathed one to die, the harlot took everything; she rolled and bundled up all the belongings of the bathed one. That which he wore he placed upon her; that which he had used

in izozatl: ipampa ic momalluhajia inic amo aca mo-chichimon, motlatiz, teco onvetzia.

796<sup>x</sup>  
[252]

Auh çan vel cemilhuajt in qualois: in ic loon ota-datlan, much tlamja, auctle qujmocavia in jmu-tlaio.

Auh in oioac tlacloana in vevetque in jlamatque, çanjoque: mjtoua, Texcalpervia.

[273]

Auh in jquac y, qujtlatia in jxpela tlet Ixcóauht-  
li, Xiuhtecuhtli, Tlalxicentica, Coacaltzin, Nauhio-  
veve, tzoalli in qujtlatlatiaia, in qujnacaotiaia:  
ichoan qujchiosa in jech povia calpoleque, mote-  
nosa: Tsamemulca, oc ceca ichoan in qujmotetiaia.

Auh injc onaci cemopalilhuajt: mjtou, Tlacalli  
tlamj: in teatlantj, iquac qujteititia, qujteiximachia,  
teixpan qujquetia in jlaaltl iez, in oqjcoah tla-  
cotli: in jxpela muchia Ixcóauhtli, iquac ic quj-  
chichiosa jech qujtlatia in jqujch in jechichion  
Ixcóauhtli ic mjtoua, tlaximectia in teatlantj:

[567]

auh injc mjtou, teatlantj: in jlaaltl muchipa cal-  
tia, atotonilica in jqujch cavil mjtuitiuh, in j-  
qujch cavil qujmatotih in vncá imjqujz toqujpá in  
jlapoalpan: in mjtouja ipan tlacaxipeualtli.

Auh in siamo mjtou, ceca qujmavizmatia, quj-  
ççmatia in teatlantj, qujtlanectia qujtlaucue-  
pilia: muchi qualli tlacalli in qujmactia:

auh oc avienj, in jçpçcauh muchipia: muchipa  
cavilia, caevilia, qujcamanalhuja, qujvetaqujia, quj-  
quçquelo, iquçchian haquj, qujquçchnaoc, caete-  
mja, qujççiziquonavia, qujççepetla, qujtlaoculpo-  
poua: auh in jquac ic imjqujzpan tlacalli: in avienj  
much omcoj, ontlacemoloua, concemoloua in j-  
qujch in jlaantj tlacalli: in oqujquçquçmja, in jech  
qujççatlatia in oqujççianja, in jçá oççtlacatimena,

796<sup>x</sup>  
548  
[515]

2. Tsamemulca: temple of the fire god; also one of the districts of Tenochtitlan. It is mentioned in the Appendix, p. 177, as the dirty-dirty building. Cf. Sahagún (Quetzalcoatl ed., Vol. I, p. 337; Vol. V, p. 74).

\* 796 when he had been living in the likeness of another,  
[541] had walked with head high, had lived as a captive, had been drunk, and had gone in high esteem.

And for this reason was [the month] named "Izcalli hath ended": all the small children, all of them they took up and lifted by the neck. For it was said, they [thus] grasped them that they might grow; thus they would speedily grow tall; they would wax great and strong.

[82] And they divided the heart of the maguay plants; they broke, peeled, and opened it. And they cleaned the cactus and pruned its branches, because thus it would quickly be given new life and growth.

\* 796 And at this [feast of] Izcalli, there also came to  
852 pass, every four years, the bringing out of the children and the drinking of wine by the children. And then the chiefs danced a lordly dance, along with their courtiers. And they put on their wigs of hair; in truth they were head pieces made of long hair and covered with green stone. [The hair] fell, verily, to the chiefs' waists.

[30] And for this reason one said that the children were brought forth: the fathers and mothers of all the small children first sought out those who would bring them to the priests' dwelling, a place named Tencacac—a woman and a man whom they invited.

[608] It was said that they were to be uncles and aunts [of the children]; they became uncles and aunts [for them].

And not their kin did they take; they secured only their friends, whom they chose and to whom they gave gifts. They laid out capes and breech clouts for us men. Likewise, for a woman they laid out her skirt and shirt.

[431] At midnight they took [the children] to the priests' dwelling. There they pierced and drilled their ears. [And the children] cried out [as] the pointed bone pierced their ears. They drew through a thread of unspun cotton, and bound it to them, as the little ones cried out and squirmed, and shed tears. And they passed upon their heads yellow macaw feathers and soft down.

[302] And the women who became aunts were passed  
237 with red feathers, but only upon the legs and arms, and they covered themselves with their paper flowers, which were called their noble flowers.

[608] When they had pierced [the children's] ears, then  
302 they took them to their homes. Here they sat attending these; they sat in vigil, awake, [thus] remaining

oaquetztinica oclamacinencia, om/vinitinica omovel-  
ixtinencia.

Auh injc mijoa Izcalli, tlami yn ixquichtin pipiltotenti, muchintin quinquichaana, quimacopilos: ic mijos quimiscalloana, quimiscalana, ynic icihua quaquahriezque, manazque, mocapacazque:

yoä in metl quijilloxelo, quijilloxana, quijilotlapana, quijilotoma: auh yn nopalli quipiaetilia, quimaipena, ipampa ynic icihua manaz, mocaltiz, mocapacaz.

Auh yn ipan y, Izcalli, no vican muchinoia, ynic nauhuatl nahuatl nahuatl, pillaoana: yvan vican moxocujotiaia in tlatoque, yvan yn inpillaoan: yvan cantlaliaia yntzonpilnal, centlamantli, tzoncalli catca, viac in tzonli ic tlachioalli, qujchachalchihioiaia, vel inoujclacaxihuiä vetzia in tlatoque.

Auh ynic mijoa nepalquixtilo, yn ixquichtin pipiltotenti, yn jntahon, yn jntahon, achioa quimoliaia, in quinvicazque calmecac, itocacac tencacac ce cionli, ce oquichtli in quinoziaia, mijoa: qujntiaia qujmarviba, telati, teaviti:

auh amo inuanioque in qujmanai, can incoapan intlaanaia, in tlapeanaia, qujntiaiaia: tilmali, maxlatl, oclaliliaia in toquichtin: no ivi in cionli, icue, ivipil cantlaliaia

ioalnepantla in qujvicai calmecac, vmpa qujnacaxapota, qujnnacacoionja pipicacih in omjil injc qujcoionja innacaz, petonquj icpat in vmpa conqurtaia, vncä qujmonipilia iuhquj tlazatzitzileo, tlazatzatziz, tlachioqujtzileo in pipiltzintli, yvan tucvintica tlachioitica qujnpotoniaia in jmjpac:

auh in teaviti cioa, canjo inijcic, yoä inmaç in mopotoniaia tlalavritica, yvan inmanacochih conterativia: mijoa, itecacochih.

In jquac oqujmonacaxapotaque, njmā ic qujnoalhujica in inachacan, vican qujchieitioque itoço-toque, toçoque tlalavritioque, qujchitzioque in

tants of the valley of their annual crops. In order to escape<sup>567</sup> threatened famine, fathers bartered their services and those of their<sup>731</sup> children for food, to such tribes as possessed sufficient stores.<sup>87</sup>

If the consequence of expulsion from the bond of kinship or<sup>562</sup> of voluntary abandonment of the rights as members, were, for<sup>565</sup> the male, a degradation to work for others, it was altogether<sup>837</sup> different for the female. The position of women was, as we have already intimated, little better than that of a costly animal, and protection was awarded them only in so far as they represented a part of their husbands' property. This the kin itself was obligated to defend and protect. The wife, however, had no other right than that. She could not complain if her lord and master increased his "family-stock" by the addition of one or more concubines, nor if he strayed about to satisfy his desires with other females. Such acts were even subservient to the kins' interest, since they led to an increase of numbers. But the women themselves who gave their persons away for such<sup>[684]</sup> purposes could only belong to the class of outcasts; for illicit intercourse with wives and daughters of the kins was, as we shall hereafter see, severely punished. Through the formation of the class of outcasts, or at least along with it, prostitution became<sup>[548]</sup> tolerated among the ancient Mexicans, while polygamy in<sup>[595]</sup> the shape of concubinage was introduced as a legitimate custom.<sup>68</sup>

<sup>68</sup> Besides the famines recorded since the conquest, the older authors and sources in general notice several (at least two) previous to 1535. It is not to our purpose to discuss their dates. They are given with the usual variation and discordance. Thus for instance, the "*Codex Telleriano Remensis*" (Kingsborough, Vol. I, plate VII, and Vol. VI, p. 130) mentions one in 1404 (1 Tochtili), which is evidently incorrect, since 1 Tochtili would be 1493. The Co-Tochtili thus mentioned, is 1451. In that year, Durán (Cap. XXX, p. 245) places the beginning of the great drouth which, after three years duration, so completely exhausted the Mexican stores and supplies that "wrathful chief" the elder, ("Huehue Motecuzuma") told the people "que cada uno vaya á buscar su remedio" (p. 247). In consequence of it, it is reported that many people "sold their sons and daughters to the merchants and principals (señores) of the tribes that had wherewith to give them to eat, and they gave for a baby (or boy rather, "niño") a small basket of corn (maiz) to the father or mother, obligating themselves to sustain the child as long as the famine might last, for that if afterwards the father or mother might wish to redeem it, they should be obligated to pay these alimantos." This is, as usual, also stated by Texacoac (Cap. XI, p. 64), though with less details. Torquemada (Lib. II, cap. LXXIII, p. 203) reports the same, but placing it fifty years later, under the last "wrathful chief" (Cap. CX, p. 235) in 1505, A. D. Salagun (Lib. VIII, cap. I, p. 387), agrees with Durán and Texacoac, so does Clavigero (Lib. IV, cap. XII, p. 308): "Many sold themselves for food." This date is also 1451-1454. It is singular that Torquemada (Lib. II, cap. XLVII, p. 158) also relates the famine under the older "wrathful chief," and his words are almost textually copied by Clavigero.

<sup>69</sup> The possession of more than one woman, or rather the enjoyment of more than

procuresses were severely punished, though not with loss of life.<sup>125</sup>

While clandestine relations between young men and girls were known to exist and, if not sanctioned, still were not punished,<sup>127</sup> it was different if a married man attempted to seduce a maiden who was not an outcast. The seducer was invariably punished.<sup>128</sup> Intercourse between unmarried people was tolerated, as a preliminary to marriage and the consequent increase of kinship, but if a husband, in contravention of the obligation "not to marry in the kin," endeavored to satisfy his lusts upon one of that kin's wards, as the daughters of members all were, then he committed

VII, cap. XVII, p. 406). all affirm, besides, that young people, while yet in care of the "houses of training," if intoxicated, were killed. This is also confirmed by Sahagun (Lib. III, appendix, cap. VI, pp. 270 and 271). Except by Motolinia (Trat. I, cap. II, pp. 22 and 23), it is generally conceded that drunkenness was well controlled in aboriginal Mexico.

<sup>125</sup> Although prostitution was tolerated, still, houses of ill-fame did not exist. Torquemada (Lib. XII, cap. II, p. 376): "Esto parece, porque permitieron, que huviese Mujeres, que se daban à los que querian, y se andaba à esta vida suelta, y gananciosa, como las de nuestra España, y otros Reinos; puesto que no tenían casa señalada, ni publica para la execucion de su mal oficio, sino que cada qual moraba donde le parecia, y el acto deshonesto, en que se ocupaba, servia de lugar publico, y en el mismo vicio se hacia publica y se manifestaba." Vetancurt (Vol. I, p. 486): "Permitian los mexicanos, mujeres que ganasen con sus cuerpos, aunque no tenían lugares señalados." It is, therefore, not quite clear what may be meant by the term "alcabuela." In the sense of the French word "entremetteuse," alone, they were amenable to punishment, since it was the duty of the man to hunt his "female," although he sometimes employed women called "cihuatlantqui" for that purpose. I suppose that such women were punished, not for the immorality of their conduct, but for their unauthorized forwardness in addressing themselves to men, and thus trespassing upon the dignity of that superior being. In regard to authorities on the mode of punishment, I but refer to those quoted by Mr. H. H. Bancroft (Vol. II, p. 406, note 161).

<sup>127</sup> I have already shown that young people held intimate relations with each other before the formalities of marriage were arranged. Thus, while he was yet at the "Telpuchcalli," the youth had his female friend, "amiga" or "manceba," outside. This is positively stated by Sahagun (Lib. III, appendix, cap. VI, p. 271): "y estos mancebos tenían sus amigas cada uno dos ó tres, la una tenían en su casa, y las otras estaban en las de sus familias," and Torquemada (Lib. XII, cap. III, p. 376). That these female "friends" were regarded with more than a feeling of platonic love, is dryly expressed by Sahagun (Id: cap. V, p. 370): "y los que eran amancebados ibanse à dormir con sus amigas." It is also asserted by Torquemada (see above): "que despues que aquel mancebo havia un Hijo, en la dicha manceba, luego le era forcoso, ó dejarla, ó recibirla por muger legitima." Vetancurt (Vol. I, p. 486): "los mancebos antes de casarse tenían sus mancebas, y solian pedirias à las madres." This almost establishes promiscuity among the ancient Mexicans, as a preliminary to formal marriage.

<sup>128</sup> *Churigevo* (Lib. VII, cap. XVII, p. 488) says that the punishment was not like that of the adulterer, "because the husband was not required to the same amount of conjugal fidelity as the wife." With "slaves" concubinage was permitted, and the result of childbirth was freedom to the child. Death was invariably the punishment of those who held, or attempted to hold, intercourse with girls in care of the house of worship. *Partia* (p. 108, etc.). *Mendicis* (Lib. II, cap. XXIX, p. 186): "El que havia fuerza à virgen, ora fuese en el campo, ora en casa del padre moria por ello."

drew blood. It was said: "Thus was the sun nourished."

And Seven Flower was said [to be] good and bad. As a good [sign], in certain places the scribes paid it honor and were devoted to it. They set up its image and made offerings to it. Also those women who were embroiderers and cotton thread workers first fasted for eighty days; some fasted for forty or twenty days, when penance was done. Thus they requested of it that what they undertook might be well done; [that] their embroidery or design might be a work of art well fabricated and well painted. All therefore offered incense and slew quail; and all bathed and sprinkled themselves with water, when [the fasting] had been lifted. Then the feast of the day sign, Seven Flower, was celebrated.

And they said when it was not a good [day sign], that if some embroiderer broke her fasting—it was said—then she merited for herself infamy and an ill name. Thus she could only live in vice and become a harlot. For it was said the embroiderers lived in great vice and became terrible whores.

It was said the one who was their goddess, named Xochiquetzal, made sport of and mocked her. And she gave and thus scourged her with piles and infections.

But she who did well her penances, who took heed, and so then attained success, was esteemed, and gained honor for herself. In [all] places she was looked to; by the grace of the people, she lived well on earth.

Also it was said of this [day sign] that he who was born on it would perform all crafts well: he would be a good craftsman; he would plan well great works; he would constantly be prudent, if he took good heed. But if he did not take good heed, nothing resulted; he deserved nothing. He only merited the infamy with which he was defamed and the mockery with which he was mocked.

And Nine Wind was said to be wholly and entirely evil. As to him who was then born, nothing could be made of his life; so nothing would be retained; he could hold nothing; nothing would be kept; nothing would appear; he could do nothing; he was incapable on earth. He was as one driven by the winds, wandering here and there. He might wish to be something, to be someone: he became only nothing. For truly so was his day sign. He might wish for public esteem—to become a mer-

Auh in chicome xochitl: mjtosa qualli, iōā āqual-  
li: ynic qualli cecan vncā tlamavixtiliaia, motema-  
chiaia, in tlacujloque, qujclaliaia yxpia, qujclama-  
njliaia: no iehoan in cioa tlamachchiuhque, icpa-  
chiuhque, achtopa qujneçaviliaia, nappoaltica, aca  
vmpoaltica, cempoaltica in moçaoia: ic qujclala-  
njliaia, inje itia vel aizque mjmactique, toltecatizque,  
vellalalizque, vellacujloque: in ipan intlamach, in-  
tlacuilol: ic mochintin tlenamaciaia, tlacotonaia: auh  
mochintin māaltiaia, maujujzoia, yn jquac neolcan,  
in vocan ilhujquixtilioia, chicome xochitl:

auh inje amo qualli, mitoaia, iquac intla aca tla-  
machchiuhqui, yncāoziz qujclaoia, mjtosa: vncā  
qujmomacevia avilquizaicatl, aviltocaitl: inje cā  
lavilnemjz, lavilnemjz, ca mjtosa, tlaquauh avilnemja,  
māaviliaia in tlamachchiuhque,

qujlmach ichoatl inca moçaoiaia, qujqueueloia  
in intouh catca, itoca xochiquetzal, ioan qujtema-  
ciaia, ic temotlaia, xochicijigtl, palanjilztl:

auh in aqujn vel ontlamacoa in vel monotza, ca  
oncā qujçaa, mavixtia, momavizçotiaia, cana mota-  
tica, vel moietzçia tepaltzinco in tçic:

no iluhquj ipan mitoaia in aqujn ipan tlacati,  
moch vel qujçioaz in toltecatitl, vel tōtōtecaticz, tla-  
clanemjiz, itōliematzquj iez, intla uel monotfaz:  
auh inlacamo vel monotza, atle onqujçaa, atle icno-  
pil, çan ianjilqujçaa, iquequeloloca in qujmomace-  
viaia.

Auh in chicunavi becatl: mjtosa, motqujçia,  
moch centlantia amo qualli: in aqujn ipan tlacati,  
atle vel machioa yn jnemjlia, atle vel ic tlaçaloia, atle  
vel ic tlaana, atle vel ic tlazicoa, atle ivelneçca, atle  
veli, atle veliti in tlatçipac, çan iluhqujn ecatocoti-  
nemj, avic iatinemj, conanoneçtia in ma itlati, in ma  
acati, çan aceti: ca nel iluhquj inmal, onmjçotca, ipan  
onmjçotca, in ma pupuchteçati, in manoeç qujçua-  
nçij, teaçtli, tedlclavicalti, teclcamanalhuj. Etc. atle  
veliti, çan tlaçualania, çan nēia motclamodis, mone-

787<sup>x</sup>787<sup>x</sup>

782

286

785

785

787<sup>x</sup>

286

785

548

787<sup>x</sup>

286

776

787<sup>x</sup>

286

787<sup>x</sup>